CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

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MISCELLANEOUS EXTRACTS.

Answer to the question, "Why are you a Christian?"

(Continued from p. 21.)

EVIDENCE ARISING FROM THE CHARACTER AND MIRACLES OF CHRIST.

But I have a *Fourth* reason for my belief and principles as a Christian; and that is, that the author of my religion displayed an example; and performed works, which proclaim, not merely a superior, but a divine character. No human language can do justice to the temper and morals of Jesus Christ. The excellency of the one, and the purity of the other, render him an object worthy of our highest admiration. In how wonderful a manner, did he exemplify his own moral lessons? And how divinely did he support his character, as the friend of mankind? With what exquisite tenderness did he conduct towards the miserable? And what patience did he display, under every species of provocation? How condescending was he to the weak, how humble, how just, how ready to forgive his enemies, how benevolent to all? What a sublime devotion possessed his heart? And in scenes of the deepest distress, how perfect was his resignation? How amiably did he converse? How unblamably did he live? How nobly did he die? And can I reconcile the appearance of such virtue with the mean and interested views of an ambitious impostor? Is it credible, that such pure streams should proceed from a corrupt fountain?

Many, who reject the claims, and deny the miracles of Jesus Christ, admit the moral excellency of his character. A greater inconsistency cannot be conceived! What, is it no offence against the laws of morality to appeal to works never performed; and to pretend to the exercise of powers, which never existed? Are deliberate falsehood, imposition, and hypocrisy, to be erased from the catalogue of crimes? Is impiety no stain? And to die with an obstinate and inflexible adherence to false pretensions, is there nothing immoral in such behaviour? I confess, I have very different views of right and wrong. And I feel a strong conviction, that falsehood and deceit, for whatever purpose they may be employed; and to whatever end they may be directed, are to the last degree, criminal and disgraceful.

Yet, this accusation must be brought against Jesus Christ, if he did no miracle; and was only a self commissioned reformer. He certainly did profess to work miracles; and he did appeal to them, as divine attestations to his sacred character. If he insisted, that he was sent of God to enlighten and save mankind, he was careful to add, "The works, which I do, they bear witness of me." I must therefore, deny that he was that excellent person, which some modern unbelievers profess to esteem him. Or I must admit the reality of those miracles, to which he so often, and with so much solemnity, appealed. There is no other alternative. It cannot be, that he was a splendid pattern of pure and sublime morality; whilst his mission, and supernatural powers, were an artful pretence.

Reduced then, to the necessity either of admitting, together with the moral excellencies, the miracles of Jesus, or of rejecting both, I can, without difficulty make up my judgment. However unphilosophical it may be thought, I am persuaded, that he "did such works as no man could perform, unless God were with him." Yes notwithstanding the metaphysic of some, and the sneers of others, I do believe that he appealed to facts, when he said, "The blind see; the lame walk; the lepers are cleansed; the deaf hear; and the dead are raised." God, who ordained the laws of nature, can certainly control or suspend them. Nor is there any thing absurd in the supposition, that occasions may offer, on which such an application of almighty power may be worthy of God; and reflect honour on his wisdom and benevolence.

It is true, such interruptions of the general course of nature are not visible at the present age. Our eyes have never been gratified with the sight of a miracle. But this is no proof, that the eyes of other men in other ages, have imposed upon their understandings. The king of Siam, because he had never seen ice, denied the possibility of its existence. His narrow experience, under a burning sun, was opposed to the testimony of a credible witness. If this prince had been a metaphysician, with what a multiplicity of arguments, would he have encountered and overwhelmed the European, who related the effects of cold upon the waters of his country? If he had been a philosopher, how learnedly would he have reasoned upon the elementary particles of fluids; and from their spherical form, how easily would he have demonstrated the impossibility of congelation? But what is logick, when opposed to fact?

The miracles, ascribed to Jesus Christ, and the apostles, rest upon the same foundation with other articles, which we find in the narratives of his life. They have not come down to us through the channel of tradition; but by means of a formal record, made by persons, who declare themselves witnesses of the scenes which they describe. Nor are they introduced into these records merely by way of ornament; or to animate a dull narration; they are an essential part of the work. In the same page, we find the miracles and moral lessons of Jesus Christ. In the same artless manner, they are both related. For which reason, I feel myself unable to draw the line, where truth ends; and fiction begins. All my information concerning Jesus Christ, is derived from the same source. Where testimony is so explicit and circumstantial, I must therefore, admit the whole; or reject the whole. I mention this, because some have professed to believe the history of our Lord's discourses, whilst they denied that of his miracles. But these articles are so connected, that there can be no discrimination. If an evangelist deserves credit, when he solemnly declares the things which he heard; why not, when he as solemnly declares the facts which he saw? Why should I ascribe more veracity to his ears, than to his eyes?

That the miracles of Jesus stand as fairly recorded as his moral instructions, is not however, my only reason for believing them. Certain events, which took place at the memorable period, when these miracles are said to have been exhibited, are a demonstration of their reality. I find, that multitudes, who had the best means of informing their minds on this subject; and who could have detected the imposition, if any had been practised, were fully persuaded, that supernatural powers had been exercised by Christ and his apostles. So strong was their conviction, that it overcame early habits; and induced them to embrace the religious system, which appealed to this evidence. Nor was this all; it overcame the apprehensions of contempt, of worldy losses, of every species of injury, and of a cruel and infamous death. Upon the principle of miracles, it is easy to account for this magnanimity. But, if the Christian record of miracles be a mere fable, how came the conviction of their reality to take possession of so many fair and honest minds; and to produce such astonishing effects? Why did *they* believe, who were placed beyond the reach of imposition; and who could have no motive to assent to the powers, claimed by the founder, and first preachers of religion, but the certainty that they existed? I am free to confess, that the faith of multitudes, situated as they were, has great influence in confirming my own.

But to pursue the argument; I believe the miracles recorded in the New Testament, because they were not called in qnestion by early infidels. The Jews were compelled to own, that the powers, occasionally exercised by Jesus Christ, were supernatural. "This man doeth many miracles," was the confession even of the priests and pharisees. And the modern Jews do not pretend to deny, that the founder of the Christian sect performed many things, which no man could do, unless he were assisted by invisible agents. But, to avoid the consequences of such a concession, they both ascribe his miracles to an infernal cause. Succeeding unbelievers were likewise as well convinced of this part of our Lord's history. Julian ackowledges, that Christ opened the eyes of the blind; restored limbs to the lame; and recovered demoniacs from their malady. But he intimates, that these are no very extraordinary feats. And Celsus, another violent enemy to Christianity, not presuming to deny the mighty works of Jesus, endeavours to depreciate them, by pretending that he learned magic in Egypt. Besides, it is well known, that because the miracles of Christ could not be denied, attempts were made to eclipse their glory. Appollonius Tyanæus was brought into public view by two unbelievers, as a person, whose powers exceeded those of Jesus. The concessions of Julian and Celsus, and this attempt to set up a rival to the Saviour, may be easily accounted for, if we admit that signs were displayed; and miracles performed by him. But if his supernatural powers were an artful pretence, why did not these adversaries publish the imposition? They did not want sagacity to detect any unfair dealing. And such a discovery would have given the triumph to their cause. That early unbelievers, and some of them persons of the most extensive information; that a Julian and a Celsus did not deny the miracles of Christ, is with me a very strong argument in favour of those miracles. And combined with other evidence, this circumstance is sufficient for my conviction.

Finally, the lying wonders, and pretended miracles of impostors, are a proof that supernatural powers have been employed for religious purposes. This appears to be the just conclusion from these facts. Impostors would not have had recourse to such arts, if they had not known the success of real miracles. Would counterfeits have found their way into circulation, if their never had been genuine coin? Did not the latter unquestionably suggest the former? We may be assured, that pretended miracles would never have enriched the legend of a saint, if real miracles had never attracted the attention of mankind. Supernatural powers have been feigned in later times, because, in the primitive ages, such powers really existed. And lying wonders, at the tomb of the Abbe De Paris, came in aid of his doubtful reputation, because the tomb of Christ was the scene of wonders and signs, which gave immortal splendor to his character; and ensured the final triumphs of his cause.

I have now assigned the various reasons, on which I ground my assent to the miracles, which stand recorded in the Christian volume. I believe them, because they rest on the same historic evidence, with the moral instructions, and common facts contained in that book. I believe them, because co-temporary and subsequent events were such as might have been expected, from the operation of miracles on the human mind. I believe them, because the early opposers of Christianity did not call them in question. And I believe them, because their reality appears to me, to be a fair deduction from many unsuccessful attempts to imitate, and to rival them. Thus convinced of the supernatural powers of Jesus Christ and the apostles, I am persuaded that they spake by authority; and consequently, that the religious system, which derives its name from the former, is not only superior to all others, but that it is DIVINE. [*To be continued.*

Objections to Unitarian Christianity considered.

(*Continued from p.* 21.)

6. Another objection to our views, is, that they *lead to a rejection of revelation.* Unitarianism has been pleasantly called "a half-way house to infidelity." Now to this objection we need not oppose general reasonings. We will state a plain fact. It is this. A large proportion of the most able and illustrious defenders of the truth of Christianity have been Unitarians; and our religion has received from them, to say the least, as important service in its conflicts with infidelity, as from any class of Christians whatever. From the long catalogue of advocates of Christianity among Unitarians, we can select now but a few; but these few are a host.—The name of John Locke is familiar to every scholar. He is revered as the father of the true philosophy of the human mind; nor is this his highest praise. His writings on government and toleration contributed more than those of any other individual, to the diffusion of free and generous sentiments through Europe and America; and perhaps Bishop Watson has not greatly exaggerated, when he says, "This great man has done more for the establishment of pure Christianity than any author I am acquainted with." He was a laborious and successful student of the scriptures. His works on the "Epistles of Paul," and on the "Reasonableness of Christianity," formed an era in sacred literature; and he has the honour of having shed a new and bright light on the darkest parts of the New Testament, and in general on the Christian system. Now Locke, be it remembered, was a Unitarian.—We pass to another intellectual prodigy, to Newton, a name which every man of learning pronounces with reverence; for it reminds him of faculties so exalted above those of ordinary men, that they seem designed to help our conceptions of superior orders of being. This great man, who gained by intuition what others reap from laborious research, after exploring the laws of the universe, turned for light and hope to the Bible; and although his theological works cannot be compared with Locke's, yet in his illustrations of the prophecies and of scripture chronology, and in his criticisms on two doubtful passages,* which are among the chief supports of the doctrine of the Trinity, he is considered as having rendered valuable service to the Christian cause. Newton too was a Unitarian. We are not accustomed to boast of men, or to prop our faith by great names; for Christ and *He only* is our master; but it is with pleasure, that we find in our ranks the most gifted, sagacious and exalted minds; and we cannot but smile, when we sometimes hear from men and women of very limited culture, and with no advantages for enlarged inquiry, reproachful and contemptuous remarks on a doctrine, which the vast intelligence of Locke and Newton, after much study of the scriptures, and in opposition to a prejudiced and intolerant age, received as the truth of God. It is proper to state, that doubts have *lately* been raised as to the religious opinions of Locke and Newton, and for a very obvious reason. In these times of growing light, their names have been found too useful to the Unitarian cause. But the long and general belief of the Unitarianism of these illustrious men, can hardly be accounted for, but by admitting the fact; and we know of no serious attempts to set aside the proofs on which this belief is founded.

We pass to another writer, who was one of the brightest ornaments of the church of England and of the age in which he lived, Dr. Samuel Clarke. In classical literature and in metaphysical speculation, Dr. Clarke has a reputation which needs no tribute at our hands. His sermons are an invaluable repository of scriptural criticism; and his work on the evidences of natural and revealed religion, has ever been considered as one of the ablest vindications of our common faith. This great man was a Unitarian. He believed firmly that Jesus was a distinct being from his Father, and a derived and dependent being; and he desired to bring the liturgy of his church into a correspondence with these doctrines.

To those who are acquainted with the memorable infidel controversy in the early part of the last century, excited by the writings of Bolingbroke, Tindal, Morgan, Collins, and Chubb, it will be unnecessary to speak of the zeal and power with which the Christian cause was maintained by learned Unitarians. But we must pass over these to recal a man, whose memory is precious to enlightened believers; we mean Lardner, that most patient and successful advocate of Christianity; who has written, we believe, more largely than any other author, on the evidences of the gospel; from whose works later authors have drawn as from a treasure house; and whose purity and mildness have disarmed the severity and conciliated the respect of men, of very different views from his own. Lardner was a Unitarian.—Next to Lardner, the most laborious odvocate of Christianity against the attacks of infidels, in our own day, was Priestly; and whatever we may think of some of his opinions, we believe that none of his opposers ever questioned the importance of his vindications of our common faith. To these we might, perhaps, add another distinguished name. Paley has no where declared himself a Unitarian. But in his writings we find no traces of Trinitarianism; and the uniform impression which his works have left in our minds, is, that he considered Christ as a distinct being from his Father, and a derived and subordinate being.—We certainly do not say too much, when we affirm that Unitarians have not been surpassed by any denomination in zealous substantial service to the Christian cause. Yet we are told, that Unitarianism leads to infidelity. We are reproached with defection from that religion, round which we have gathered in the day of its danger, and from which, we trust, persecution and death cannot divorce us.

It is indeed said, that instances have occurred of persons, who having given up the Trinitarian doctrine, have not stopt there, but have resigned one part of Christianity after another, until they have become thorough infidels. To this we answer, that such instances we have never known; but that such should occur is not improbable, and is what we even should expect; for it is natural, that when the mind has detected one error in its creed, it should distrust every other article, and should exchange its blind and hereditary assent for a sweeping scepticism. We have examples of this truth at the present moment, both in France and Spain, where multitudes have proceeded from rejecting Popery to absolute Atheism. Now who of us will argue, that the Catholick faith is true, because multitudes who relinquished it, have also cast away every religious principle and restraint; and if the argument be not sound on the side of Popery, how can it be pressed into the service of Trinitarianism? The fact is, that false and absurd doctrines, when exposed, have a natural tendency to beget scepticism in those who received them without reflection. None are so likely to believe *too little* as those who have begun with believing *too much*; and hence we charge upon Trinitarianism whatever tendency may exist in those who forsake it, to sink gradually into infidelity.

Unitarianism does not lead to infidelity. On the contrary, its excellence is, that it fortifies faith. Unitarianism is Christianity stripped of those corrupt additions, which shock reason and our moral feelings. It is a rational and amiable system, against which no man's understanding or conscience or charity or piety revolts. Can the same be said of that system, which teaches the doctrines of three equal persons in one God, of natural and total depravity, of infinite atonement, of special and electing grace, and of the everlasting misery of the non-elected part of mankind. We believe that unless Christianity be purified from these corruptions, it will not be able to bear the unsparing scrutiny to which the progress of society is exposing it. We believe that it must be reformed, or intelligent men will abandon it. As the friends of Christianity, and the foes of infidelity, we are therefore solicitous to diffuse, what seem to us nobler and juster views of this divine system.

It was our purpose to consider one more objection to our views, viz. that they give no consolation in sickness and death. But we have only time to express amazement at such a charge. What! A system, which insists with a peculiar energy on the pardoning mercy of God, on his universal and parental love, and on the doctrine of a resurrection and immortality, such a system unable to give comfort? It unlocks infinite springs of consolation and joy, and gives to him who practically receives it, a living, overflowing, and unspeakable hope. Its power to sustain the soul in death has been often tried; and did we believe dying men to be inspired, or that peace and hope in the last hours were God's seal to the truth of doctrines, we should be able to settle at once the controversy about Unitarianism. A striking example of the power of this system in disarming death, was lately given by a young minister in a neighbouring town,* known to many of our readers, and singularly endeared to his friends by eminent Christian virtue. He was smitten with sickness in the midst of a useful and happy life, and sunk slowly to the grave. His religion, and it was that which has now been defended, gave habitual peace to his mind, and spread a sweet smile over his pale countenance. He retained his faculties to his last hour; and when death came, having left pious counsel to the younger members of his family, and expressions of gratitude to his parents, he breathed out life, in the language of Jesus, "Father, into thy hands I commit my spirit." Such was the end of one who held, with an unwavering faith, the great principles which we have here advanced; and yet our doctrine has no consolation, we are told, for sickness and death!

We have thus endeavoured to meet the objections which are commonly urged against our views of

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* 1 John v. 7.—1 Tim. iii. 16.

*Rev. John E. Abbot, of Salem.

religion ; and we have done this, not to build up a party, but to promote views of Christianity, which seem to us particularly suited to strengthen men's faith in it, and to make it fruitful of good works and holy lives. Christian virtue, Christian holiness, Love to God and man, these are all which we think worth contending for ; and these we believe to be intimately connected with the system now maintained. If in this we err, may God discover our error and disappoint our efforts.—We ask no success, but what He may approve—no proselytes, but such as will be improved and rendered happier by the adoption of our views.

From the Liberal Recorder.

Mr. Editor—There is a practice, very general if not universal, among that class of Christians who call themselves orthodox, which I know not how to reconcile to the word of God, or a good conscience. I mean the practice of ascribing distinct and equal honours and praises to the Father, Son and Holy Ghost, in their prayers and in their songs. If any part of divine revelation be obligatory, that part must be so which instructs us in the nature of that worship which is to be paid to him who made us, and the manner in which it ought to be performed. Now we say, without fear of contradiction, that the form of Doxologies used by the orthodox, is wholly unwarranted by the word of God—that it has neither precept nor example to plead in its favour, from Genesis to Revelations—and we should therefore think that no conscientious christian, knowing this fact, would dare to use such doxologies. Whether there be a Trinity of persons in the Supreme Being, is not the question now under consideration. Our position is merely this, that if there be a Trinity, neither Moses nor the prophets, Christ nor his apostles ever worshipped God in that character, nor did they instruct their followers so to worship, nor give them permission so to do. Nor could this omission be accidental or unintentional in the sacred writers. The subject of prayer was frequently on their lips. Our Lord in particular not only taught his disciples to pray, but after noticing the abuses which had crept into the prayers of the Scribes and Pharisees, tells them in what *manner* they were to perform this duty. Although he well knew that the Jews uniformly worshipped but one God in one person, he never intimated that such worship was contrary to the law or the prophets—he never says that it was not so in the beginning—he never attempts to change it by commanding them to worship the "three-fold distinctions" of Father, Son and Holy Ghost ; but on the contrary, instructs them to pray "after this manner," and then gives them a pattern of prayer addressed to one God in one person. Towards the close of his ministry, he further instructed them in prayer, and directed them after his resurrection to offer their prayers to God in his name, as their Mediator ; informing them at the same time that this would be a new mode of worship. "Hitherto ye have asked nothing in my name."—But while he authorizes them to pray in his name, he gives them no permission to address their prayers to a plurality of persons, but on the contrary prohibits their praying to him. "In that day (after his resurrection) ye shall *ask me nothing*. Whatsoever ye shall *ask the Father in my name*, he will give it you." Was ever language more plain ? And was there ever a plainer departure from a well defined duty, than the mode of worship adopted in our orthodox churches ?

It is true, that the most strenuous Trinitarians do not always use Trinitarian doxologies. They sometimes direct their ascriptions to *the only wise God*—to *the king eternal, immortal, &c.* but at other times to *God the Father, God the Son, and God the Holy Ghost*. Now if it be *necessary* to worship God as a being of three names, of three unknown distinctions, or three unintelligible persons—then why not worship him so uniformly ? If this mysterious, unintelligible and unscriptural form of worship be *not* necessary, then why adopt it at all ? As it is unauthorized on earth so, if we may believe St. John, it is not the worship of Heaven. He, in his visions, saw but *one throne* and but *one person* thereon. We therefore intreat our orthodox brethren, and especially our orthodox pastors and teachers, as they regard the word of God, and the examples of all inspired men, as they regard a good conscience and a pure and intelligible form of worship, to inquire if they have not departed from the instituted worship of the gospel, in words at least, if not in deed ; and if it be not more becoming Christians, who profess to make the Bible their rule of faith and practice, to address the divinity we adore in the words which the Holy Ghost teaches, rather than in those devised by the wisdom of man.

Biblarian.

"Excessive confidence in religion is hardly to be distinguished from arrogance. It is never the means and seldom the consequence of a religious life. Let us not trust, then, too much to any temporary excitements in religion ; and much less think ourselves secure, because we have made a competent profession of our faith. Let us remember, too, that no man is allowed to make wanton trial of his faith and virtue. A man may be justly left to be overcome by a trial, which he has presumptuously sought, when he might have triumphed over a temptation and stood a test, which was pesented to him in the ordinary course of providence. The spirit of the Christian life is, indeed, a spirit of power and fortitude : but it is always joined with humility, distrust of one's self, humble estimation of our own powers, and deep sensibility of the infirmity of human virtue. The daily prayer of the Christian is—lead us not into temptation, but deliver us from evil. Let him who thinketh he standeth, take heed lest he fall."

CHRISTIAN REGISTER.

FRIDAY EVENING, SEPTEMBER 28, 1821.

There is probably, no part of the Bible more frequently and more confidently appealed to, in support of the doctrine of particular unconditional election, than those passages in the ninth chapter of Romans, which relate to Jacob and Esau. The 11th, 12th, and 13th verses of this chapter are thought by many to be conclusive on the subject. It is pretended that this election was a special choice of Jacob to the enjoyment of eternal salvation, and the utter exclusion and eternal condemnation of Esau, before either of them were born. In other words, that Jacob was loved, and Esau hated, without any reference to their respective moral characters.

Now we maintain, (for we think we can satisfactorily prove) that this is an entire perversion of the true meaning of the apostle.

In the first place in our view there is a total misapprehension of the meaning of the word *election*. And in the second place there is a false application, as it regards time, of the verse which says "Jacob have I loved, and Esau have I hated." It is in vain to think of understanding these passages, without faithfully attending to the context, and considering the original connexion and application of the 12th and 13th verses which are quotations from the Old Testament.

In the first place let it be observed that this election is not an *individual* but a *national* election. The eleventh and twelfth verses read thus, 'For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election might stand, not of works, but of him that calleth, it was said unto her, (Rebecca) the elder shall serve the younger.' Let us turn now to Gen. xxv. 23. from whence the last verse is quoted, and endeavour to ascertain its original intention and application. We find from this verse as it stands in Genesis, that when God spake to Rebecca respecting her children, previously to their birth, he did not speak of them in their individual capacity as subjects of favour or disapprobation, but referred to them in a general manner, only as the fathers of those future nations, the Israelites and Edomites, He calls these children of Rebecca, "two nations," "two manner of people," and as it were identifies these nations by their progenitors. But what is the prediction which is here uttered respecting them ? Is it, (as many readers of the 9th chapter of Romans imagine) that Jacob shall be eternall accepted and blessed, whilst Esau shall be eternally cast out as a subject of divine wrath ? No far from this. It cannot be shown that it has the most distant reference to the final moral condition of these individuals. It is simply a prediction relative to the future temporal condition and circumstances of the different "nations" or "manner of people" which should spring from them. It is the simple declaration, that "the elder shall serve the younger." Now if we consider this as said of Esau and Jacob in their *individual* capacity,—then it was a *false* prediction. It is not true that Esau was ever *personally* the servant of Jacob. But, in the *national* sense, it was true. From 2 Samuel, viii. 14. we find that in the days of David, the Edomites, who were the descendants of Esau, did become servants to the Israelites. It is written, "And he put garrisons in Edom, and all they of Edom became David's servants." In a national sense then, and in a national sense only, was this prediction true ; and in this sense beyond all controversy, it was uttered.

Thus we perceive that the supporters of the modern doctrine of election, mistake the *kind* of election alluded to in these passages. They understand that which is only general and national, to be personal and individual.

We have said that those who endeavour to support the doctrine of unconditional election from the verses in Romans above quoted, not only misapprehend the meaning of the word election, but are also guilty of a mistake as it regards the application of the verse, "Jacob have I loved, but Esau have I hated." As this verse is quoted by the apostle in connexion with the prediction recorded in Genesis, it is considered by many as having been uttered at the same time, and as expressive of the sentiments of Deity respecting them previously to their birth. A very little attention to the subject will show the error of this conclusion. In the 12th verse, the apostle quotes from Genesis the prediction that the "elder should serve the younger,"—and in immediate connexion with it, in the 13th verse, he quotes a passage from the first chapter of the prophecy of Malachi, where the prophet represents God as declaring the fulfilment of the prediction in Genesis. "Was not Esau Jacob's brother ? saith the Lord. Yet I loved Jacob and hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness."

The 13th verse, then, which was originally uttered long after the fulfilment of the prediction, was quoted by the apostle simply for the purpose of proving its fulfilment, and not with any reference to Jacob and Esau, as it regards their individual standing in the favour of Heaven.

The doctrine of a particular and positive designation of individuals to future happiness or misery, previously to their having opportunity to merit either by their good or bad conduct, must we think, strike with disgust & even with horror, every mind whose ideas of justice, and of the true character of God are not thoroughly perverted by the influence of false systems of theology. But the election alluded to by the apostle in those verses in the ninth chapter of Romans which refer to Esau, and Jacob,—viz. a national election, may be not only perfectly consistent with the justice, but may result from the benevolence of Deity. The temporal comforts and happiness of the descendants of Esau were perhaps as many and as great as were those of the posterity of Jacob. And though the Israelites enjoyed some advantages of religious knowledge and virtue, which the Edomites did not,—yet the all-wise, and perfectly just and benevolent Being, who saw fit to make this distinction, —he will be the final Judge both of the Edomites and Israelites. And He too will judge them, not after the manner of those who in modern times assume his office, *by their creeds*, but "*by their works ;*" nor need we indulge the apprehension that he will not do it with the most equitable and righteous allowance for their respecting advantages or disadvantages.

LICENTIOUS POEMS.

A communication appeared in the Daily Advertiser and Repertory of last week upon the subject of the re-publication in this country of the immoral poems of Lord Byron and of Moore. Although it is mortifying to reflect that amongst those who wield so powerful an instrument as the press is, for increasing the licentiousness, or promoting the virtue of the community, there should be found any who think so little of the responsibleness of their profession, or who are so unprincipled, as to become the active instrument of spreading through the country the poison of an immoral production ; yet it is on the other hand a subject of congratulation that we have amongst us those who are so quick to discern, and so bold in holding up to public scorn such gross deviations from all that is chaste and well-principled. It is also gratifying to find that the editors of our public papers generally, are so ready to lend their aid in discountenancing and frowning upon every such instance of disrespect to the moral feelings and taste of the community. We doubt not that those of our readers who have not seen the communication alluded to, will think their time well occupied in perusing it. We hope, at least, that it may strengthen them in their resolutions to discountenance by every fair and honourable effort the sale of these productions.

"We regret to see that some of our most respectable booksellers do not refrain from offering for sale such works as Lord Byron's, Don Juan, and the collection of Moore's Poems, which contains those of the most licentious character, which he has himself expunged from the last edition. We believe that it is only necessary to call their attention and that of the public to this subject in order to effect the discontinuance of the practice. They would, we have no doubt, be very unwilling to be publishers of these works ; and we conceive there is no fair distinction to be made between publishing them and offering them for sale. They would think it, we believe, discreditable, and almost infamous to circulate freely such books as Paine's Age of Reason. But a book in which the truths of religion are attacked by arguments however coarse, is less dangerous than one, in which these truths are treated with entire disregard and contempt ; and in which the passions and the senses are addressed in a manner implying that religion and morality are but idle names.—There are few offences of a darker hue than for a poet of genius so to pervert the gifts of heaven, that the tendency of his writings shall be to pollute the minds and debauch the morals of his readers ; and every one who contributes to the circulation of such works, ought to consider very seriously whether he is not becoming an accessary to the crime. Of Lord Byron's Don Juan, a notice appeared in the Christian Disciple, vol. II. p. 415, from which we give the following extract ;"—

"We do not know that there is, in the whole compass of English literature, a poem, more thoroughly immoral, than Lord Byron's Don Juan. It is written in a sort of drunken defiance and mockery of all that is decent and honourable. Its wit consists in degrading the better and holier affections by associations with something mean and vile. Its subjects of ridicule are religion, and virtue, and human misery. The laugh raised is sometimes such as its author might enjoy, if he were to go to a hospital to torment the sick and dying, and then jeer at their outcries and uncouth contortions ; and at other times, the merriment is of the same character, as he might feel in decoying a modest and respectable woman into a brothel, and making jests upon her confusion and tears. The brutal and unmanly attack upon his wife, near the commencement of the poem, corresponds with all that follows ; and, we may add, corresponds but too well with some other publications of its author.—The writer of this work has exibited himself in the lowest state of moral degradation, as a profligate and shameless buffoon, taking pleasure in exciting disgust and contempt. His morbid love of being talked about in some way or another, his feverish craving after notoriety, the great secret of many of his vices and follies, will hardly find gratification hereafter by the same kind of writing.—Since the publication of this poem, he has put it out of his power to surprise the world, or excite its attention, by any outrage upon decency, however loathsome or strange. It has been said that there are passages of fine poetry in this publication. It may be so. We are not intrepid enough to admire and relish fine poetry, when found in such a connexion. According to the best theory of taste the crimson of a rose-cancer would be as beautiful as that of the rose itself, if it were not for our associations ; and when we can so far overcome the force of these associations, as to be delighted with the former, we may then, perhaps, look out for the beauties of Don Juan.

"We are informed that when the two first cantos of this poem were sent in manuscript to England, Lord Byron's publisher, Mr. Murray, declined to publish them. They were accordingly returned to the author. He sent them back with some alterations, and they were then published, but not with Mr. Murray's name. Two additional cantos have since been sent, which that gentleman, we understand, positively declines being the agent in giving to the public. We wish that the conduct of some of our American booksellers did not present a striking contrast to what has just been stated. No sooner did this infamous poem appear in England, than an edition of it was issued from one of the presses in New York ; and now within a few weeks, we have an edition of Lord Byron's works, in which this poem, is, *for the first time*, incorporated, published by William B. Gilley, of New York. We should rejoice, if there should be moral feeling enough in the community to leave the edition upon the publisher's hands.—The man who would commit such a work to the press and increase as far as possible, its circulation by connecting it with the other works of Lord Byron, would, without doubt, print as many copies of Voltaire's Pucelle d'Orleans, as he could hope to find a sale for."

For the Christian Register.

Mr. Editor.—In introducing the following letter of a distinguished Unitarian to the notice of your readers, it may be proper to state, that it was written only four or five days subsequent to the wanton and cruel destruction of his house, books, manuscripts, and philosophical apparatus, by the hands of an infuriated mob ; and that the letter is addressed to the very persons who had inflicted upon him so great and irreparable an injury. Dr. Priestly had incurred the displeasure of his townsmen partly by his religious sentiments, but principally by the stand he took at the commencement of the French Revolution, in support of what was then deemed the cause of true Liberty. The letter breathes a spirit of forgiveness and candour which is very amiable, and which cannot fail, I think, to produce a favourable impression of the man on every unprejudiced mind. Indeed I have often thought, that there have been few persons in any age, who have exhibited more traits of the Christian temper, or who have done more to serve the cause of God and man, than this Christian philosopher.

PHILANDER.

"*To the Inhabitants of the town of Birmingham.*

"*My Townsmen and Neighbours.*

"After living with you eleven years, in which you had uniform experience of my peaceful behaviour, in my attention to the quiet studies of my profession, and those of philosophy, I was far from expecting the injuries which I and my friends have lately received from you. But you have been misled. By hearing the Dissenters, and particularly the Unitarian Dissenters, continually railed at, as enemies to the present Government, in Church and State, you have been led to consider any injury done to us a meritorious thing ; and, not having been better informed, the means were not attended to. When the object was right you thought the means could not be wrong. By the discourses of your teachers, and the exclamations of your superiors in general, drinking confusion and damnation to us (which is well known to have been their frequent practice,) your bigotry has been excited to the highest pitch, nothing having been said to you to moderate your passions, but every thing to inflame them. Hence, without any consideration on your part, or on theirs, who ought to have known, and taught you better, you were prepared for every species of outrage ; thinking that whatever you could do to spite and injure us, was for the support of Government, and especially the church. In destroying us you have been led to think you did God and your country the most substantial service.

Happily, the minds of Englishmen have a horror of murder ; and therefore you did not, I hope, think of that ; though, by your clamorous demanding of me at the hotel, it is probable that, at that time, some of you intended me some personal injury. But what is the value of life, when every thing is done to make it wretched ? In many cases there would be greater mercy in dispatching the inhabitants, than in burning their houses. However, I infinitely prefer what I feel from the spoiling of my goods, to the disposition of those who have misled you.

You have destroyed the most truly valuable and useful apparatus of philosophical instruments that perhaps any individual, in this or any other country, was ever possessed of ; in my use of which, I annually spent large sums, with no pecuniary view whatever, but only in the advancement of science, for the benefit of my country and of mankind. You have destroyed a library, corresponding to that apparatus, which no money can purchase except in a long course of time. But what I feel far more, you have destroyed manuscripts, which have been the result of the laborious study of many years, and which I shall never be able to recompose ; and this has been done to one who never did, or imagined you any harm.

I know nothing more of the hand-bill, which is said to have enraged you so much, than any of yourselves ; and I disapprove of it as much ; though it has been made the ostensible handle of doing infinitely more mischief than any thing of that nature could possibly have done.—In the celebration of the French Revolution, at which I did not attend, the company assembled on the occasion only expressed their joy in the emancipation of a neighboring nation from tyranny, without intimating a desire of any thing more than such an improvement of our own Constitution, as all sober citizens of every persuasion have long wished for. And though in answer to the gross and unprovoked calumnies of Mr. Madan and others, I publicly vindicated my principles as a Dissenter, it was only with plain and sober argument, and with perfect good humor. We are better instructed in the mild and forbearing spirit of Christianity, than ever to think of having recourse to violence ; and can you think such conduct as yours, any recommendation of your religious principles, in preference to ours ?

You are still more mistaken, if you imagine that this conduct of yours has any tendency to serve your cause, or to prejudice ours. It is nothing but reason and argument that can ever support any system of religion. Answer our aguments and your business is done ; but your having recourse to violence, is only a proof that you

have nothing better to produce. Should you destroy myself, as well as my house, library, and apparatus, ten more persons, of equal or superior spirit and ability, would instantly rise up; If those ten were destroyed, an hundred would appear; and believe me, that the Church of England, which you now think you are supporting, has received a greater blow by this conduct of yours, than I and all my friends have ever aimed at it.

Besides to abuse those who have no power of making resistance, is equally cowardly and brutal, peculiarly unworthy of Englishmen, to say nothing of Christianity, which teaches us to do as we would be done by. In this business we are the sheep and you the wolves.—We will preserve our character, and hope you will change yours. At all events, we return you blessings for curses; and pray that you will soon return to that industry, and those sober manners, for which the inhabitants of Birmingham were formerly distinguished.

I am your sincere well-wisher,
J. PRIESTLEY.

London, July 19, 1791.

For the Christian Register.

"No man," says the poet Cowper, "was ever scolded out of his sins. The heart, corrupt as it is, and because it is so, grows angry if it be not treated with some management and good manners, and scolds again. A surly mastiff will bear, perhaps, to be stroked, though he will growl even under that operation; but if you touch him roughly, he will bite. There is no grace, that the spirit of self can counterfeit with more success than a religious zeal. A man thinks he is fighting for Christ, and he is fighting for his own notions. He thinks he is skilfully searching the hearts of others, when he is only gratifying the malignity of his own; and charitably supposes his hearers destitute of all grace, that he may shine the more in his own eyes by comparison. When he has performed this noble task, he wonders that they are not converted: 'he has given it them soundly; and if they do not tremble, and confess that God is in him of a truth, he gives them up as reprobate, incorrigible, and lost forever.' But a man that loves me, if he sees me in an error, will pity me, and endeavour calmly to convince me of it, and persuade me to forsake it. If he has great and good news to tell me, he will not do it angrily, and in much heat and discomposure of spirit. It is not, therefore, easy to conceive on what ground a minister can justify a conduct which only proves that he does not understand his errand. The absurdity of it would certainly strike him, if he were not himself deluded."

The following lines from "The Task" express similar views of the proper qualifications of a Christian minister; "I would express him," says this charming poet,

"Simple, grave, sincere;
In doctrine incorrupt; in language plain;
And plain in manner. Decent, solemn, chaste,
And natural in gesture. Much impressed
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too. *Affectionate in look,*
And tender in address, as well becomes
A messenger of grace to guilty men."

And more explicitly in the following passage:

"With a smile
Gentle, and affable, and full of grace,
As fearful of offending whom he wished
Much to persuade, he plied his ear with truths,
Not harshly thundered forth, or rudely press'd,
But like his purpose, gracious, kind, and sweet."

These remarks are founded on an accurate knowledge of human nature, and well deserve the attention of every Christian teacher.

THE "TALE OF A BOX."

Mr. Editor—By the kindness of a friend, who has my most cordial thanks, the "Tale of a Box" has recently come into my hands, and I cannot easily describe the satisfaction I have enjoyed in its perusal. By the date it bears, it appears to have been printed some time in 1820. As I have never heard of it before, I think it cannot have had sufficient publicity, or been as much read as it deserves. I think you will agree with me in the opinion, that you and your brethren Editors, will confer a special favour on the public by bringing it into notice, and giving information where it may be purchased. The title is indeed a singular one, but what is much more singular is, that it purports to be written by *itself*. It is a little book of a religious character, and for myself I must say, that a Box of so much intelligence, that has had such opportunities to become acquainted with the ancient purity and simplicity of our churches, and their prevailing errors at the present day, is entitled to no ordinary share of attention. ONE OF THE OLD SCHOOL.

The little book above mentioned is for sale at Messrs. *Cummings & Hilliard's, No.* 1, *Cornhill.*

Evangelical Missionary Society.

Our readers will recollect, that we last week gave notice of a meeting of the Evangelical Missionary Society, to be holden in Boston on Thursday October 4. The same advertisement will be found on our last page of this week. After the first side of the present number was struck off, we received the following communication, by which we perceive that the day of the meeting is necessarily changed to Tuesday Oct. 2.

Notice.—The day of the annual meeting of the "Evangelical Missionary Society in Massachusetts," appointed for Thursday, October 4, is necessarily changed to Tuesday next, October 2, on which day the Society will assemble at Concert Hall, precisely at 3 o'clock; after the usual business, Divine Service will be attended in the Church in Brattle-Street; where a discourse will be delivered, and a contribution taken in aid of the objects of the Society.

The Trustees are requested to meet at Concert Hall, on the forenoon of the same day at 12 o'clock.

FRANCIS PARKMAN, *Rec. Sec.*

Our high estimation of the valuable objects and excellent spirit of this Society, has induced us occasionally to turn the attention of our readers to the subject. If there are any who wish to become better acquainted with its character and operations, we ask leave to recommend the perusal of a sermon delivered before the Society at their meeting in Dorchester, June 7, 1820, by Rev. HENRY WARE, of this town. We regret that our columns are too full to introduce suitable extracts from it for the present number. No one, we think, can read it without satisfaction and profit. It enforces in an earnest and powerful manner the duty of christian benevolence. As we read, we catch the spirit of the writer; our hearts become warm, and we are made happy in contemplating the good which we resolve to effect.

Extract from the Constitution of the Society.

'The great object of this Society is to furnish to the destitute inhabitants of our own country, the means of Christian instruction and moral improvement.'

'The Society shall consist of all persons who shall subscribe this Constitution, pay one dollar into the Treasury, and the same sum annually for promoting the purposes of the Institution; and of such Churches as shall annually choose a member to represent them and pay the annual contribution.'

The sermon above alluded to, is published by J. W. Burditt, No. 94, Court Street.

PANORAMA OF ATHENS.

About a year since, a large Panorama painting of Athens, executed by a Mr. Barker, an artist celebrated in this line of painting,—was presented to the University at Cambridge, by Col. THEODORE LYMAN. This painting is now exhibiting at Mr. Roulstone's new Circus in Mason Street, for the purpose of procuring money for the erection of a building where it may be exhibited to better advantage. At the lecture lately delivered on Athens, at Boylston Hall, by Professor EVERETT; the amount of receipts for tickets, was between three and four hundred dollars. This we understand, is devoted also to the purpose of assisting in the erection of the building intended for the reception of the painting.

Boston Fuel Savings Institution.—We understand that the deposits made in the funds of this useful Institution have been such as encourage the Trustees in the prosecution of their design, and that they have generally been made by that class of individuals for whose benefit it was originally established.—Five hundred cords of wood have been already purchased and deposited in different parts of the town, for delivery the ensuing winter, and the quantity will be increased should the deposits be such as to authorize an additional purchase. We trust that the friends of the poor among the higher classes of society, will not forget how much their influence may do towards inducing individuals to improve the opportunity which this institution affords of providing in a season, when labor is easily obtained and the expenses of living small, for the necessities of a long and hard winter.—*Cent.*

The Treasurer of the Boston Female Asylum acknowledges the receipt of *three hundred and three dollars* and forty-two cents, as the collection at their anniversary on Friday last.

The Annual Examination at Andover, took place on Wednesday last.—The Exercises were as follow:

DEPARTMENT OF SACRED LITERATURE.

JUNIOR CLASS.

Hebrew.

S. Adams, J. Ely, C. Isham, G. P. King, W. Page, G. Sheldon, E. Thayer, J. West, S. A. Worcester.

Greek.

H. M. Blodgett, W. L. Buffett, B. F. Clarke, H. Jones, J. Kimball, W. W. Niles, W. Shedd, M. Southard, J. P. Taylor.

DISSERTATIONS.

1. How far should Philosophy be admitted to direct the interpretation of Scripture?—J. L. Burnap. 2. Exegesis of Gen. x. 9.—M. Chace. 3. How great a part of the Old Testament is written in poetry; and how shall we account for it, that such a method of writing was preferred by the Prophets?—J. C. Goss. 4. Exegis of Matt. ii. 23.—E. Gridley. 5. Exegesis of Matt. iii, 11—L. Bacon. 6. The difficulties of interpreting the sacred Scriptures—I. Oakes. 7. How are these difficulties to be removed?—U. Powers.

CHRISTIAN THEOLOGY.

MIDDLE CLASS.

1. Proper rules for studying the Bible in order to discover the doctrines which it reveals—J. Abell. 2. What views are we to form of man's natural affections?—E. Brainard. 3. On the consistency between those texts which ascribe anger and revenge to God, and his infinite benevolence—J. Reid. 4. Does the doctrine of atonement imply that God is *mercenary* or *implacable*?—W. Richards. 5. Is the doctrine of atonement in any measure inconsistent with the freedom of divine grace in forgiveness?—J. C. Brigham. 6. Is the atonement any privilege to the non-elect?—O. Catlin. 7. Does reason furnish any conclusive proof of the Scripture doctrine of the divine purposes?—B. C. Baldwin. 8. Consideration of objections commonly brought against the doctrine of the divine purposes—F. S. Gaylord. 9. Is the sinner unable to believe in Christ in any sense which excuses him for unbelief?—C. Hurd. 10. On the application of the principles of inductive philosophy to the doctrine of human depravity.—J. L. Hale. 11. On the application of inductive philosophy to the Scripture doctrine of man's renovation by the power of God—J. Meriam. 12. Moral influence of the doctrine of the atonement on christian character—J. Rennie. 13. Is the duty of prayer consistent with the divine immutability?—S. White. 14. Errors of the Papists—S. I. Bradstreet. 15. The efforts of the present day for the conversion of the world, viewed in relation to the moral discipline of the Christian Church—R. Anderson. 16. On the connexion between exertions for the salvation of the heathen and for the spiritual welfare of our own country—C. Cutler. 17. On the evils indulging a disputatious spirit—H. C. Wright. 18. Dangers attending revivals of religion—C. Downes. 19. On the use of means in the conversion of sinners—H. T. Kelley. 20. Can the benevolence of God be inferred from his natural attributes?—D. G. Sprague. 31. Of what use to a minister of the gospel is the philosophy of the mind?—J. Marsh. 22. The proper use of reason in relation to the doctrines of Scripture.—J. Fowler. 23. On submission.—F. Danforth. 24. The best argument for the inspiration of the Old Testament—I. R. Barbour. 25. On the import of the Apostolic benedictions—J. Clancy. 26. What is the moral state of the mind, which leads men to embrace the doctrine of Universal Salvation?—M. Clarke. 27. Character of Edward's treatise on the affections—J. Barton. 28. Is the doctrine of a future state of retribution taught in the Old Testament?—W. A. Hallock. 29. What direction is to be given to the sinner who inquires what he shall do to be saved?—A. D. Eddy. 30. Is the influence of the Holy Spirit in regeneration supernatural?—P. S. Eaton.

SACRED RHETORIC.

SENIOR CLASS.

1. Importance of doctrinal Sermons—S. R. Arms. 2. Earnestness in a preacher—J. Bennett. 3. Faults in the choice of texts—N. B. Cook. 4. Ethical sermons—A. Caldwell. 5. Connexion between intellectual philosophy and Christian eloquence—W. Graham. 6. Historical subjects for sermons—S. Griswold. 7. The standard of the pulpit orator—J. Howe. 8. The preaching of Baxter—S. Moseley. 9. The influence of arrangement on the strength of style—D. Kimball. 10. The difference between dialectical and rhetorical reasoning.—L. Whitney. 11. The influence of sacred criticism on the character of preachers.—A. Mead. 12. Advantages to the preacher of a cultivated imagination—W. Mitchell. 13. Speciality in style—E. Newhall. 14. Utility of theoretic principles in oratory—E. Poor. 15. Strength of style as depending on number of words—J. Prentiss. 16. The influence of sympathy between the preacher and his hearers—J. Silliman. 17. Abuse of figures in style—C. D. M. Pigeon. 18. Influence of native temperament on eloquence—D. C. Procter. 19. Boldness of Paul—C. Walker. 20. Sensible imagery a medium of enforcing moral truth—G. E. Pierce. 21. Influence of the *spirit* of preachers on the *number* of preachers—C. Eddy. 22. Comparison of sacred and secular eloquence—T. C. Upham. 23. Answering objections in sermons—H. Smith. 24. The eloquence of Curran—M. Smith. 25. Hortatory Preaching—S. Spring. 26. The influence of emotion on delivery—N. Smith. 27. The reciprocal influence of a minister's studies and active duties—T. L. Shipman. 28. Sublimity of conception—F. Norwood. 29. Sermons of Robert Hall—A. Woods. 30. Valedictory address—B. Dickinson.

DOMESTIC INTELLIGENCE.

MAINE ELECTION.

The amount of votes in 249 towns is, for Judge PARRIS 12036; for Mr. WHITMAN 7063, and for Gen. WINGATE, 4214. There are a few small towns to be heard from, where it is probable there will be a majority of votes for Judge P. Admitting that the scattering and informal votes will be 1000, there will then remain upwards of 600 majority for Judge P.

The returns of votes for Senators render it probable that 12 out of the 21 Senators are elected by the people.

MONTPELIER, (Vt.) Sept. 25.

Interesting Phenomena.—On Sunday, 9th inst. a powerful whirlwind passed from west to east, the distance of about two miles in Berlin, twisting potatoe tops, bushes and brakes, close to the ground, and carrying them up entirely out of sight. In its progress it crossed Steven's Branch, and entered Onion River, raising the water in a body, about the circumference of a barrel, and carrying it in a column to the clouds. This interesting phenomena was witnessed by Mr. Jacob Davis, Jr. and a number others, by whom we are favored with the facts.—*Watchman.*

NEW-YORK, Sept. 15.—*Singular Death.*—On Thursday afternoon, about 5 o'clock, HENRY JANSON, Esq. Delegate to the Convention from the County of Ulster, when apparently in perfect health, fell down in the Capitol, at Albany, and expired instantly. He had the moment before purchased a ticket for admission to Peale's celebrated Picture of the *Court of Death*, now exhibiting in the Senate Chamber; and while he was crossing the threshold of the door leading to the picture, he was instantly summoned from the representation to the awful reality!

Slave Trade.—A letter from an officer of the *Tartar* frigate, dated Ascention, 26th May, says, "We have sent three Portuguese and one Spaniard into Sierra Leone, with 1000 slaves. There have been, to the immortal shame of Portugal, Spain and France, no less than 100 slavers [vessels] in the neighborhood of Fernando Po, during the last twelve months. We hope we have driven them from the Northern Coast, but when we catch them, a sorry catch it proves! The mate and seven men of the George Canning, of Liverpool, have been cut off and beheaded at Old Castlebar." *Cent.*

FIRE IN HALIFAX.

On Monday morning Sept. 17, a fire broke out in the part of the town near the Chocolate Factory, which extended so rapidly that in about 3 hours twenty three houses were destroyed. The fire originated in a bake house, and we understand was occasioned by a quantity of wood, which had been placed in an oven for the purpose of drying, and had been taken out and laid on a floor. Several persons were much injured at the fire, though no lives were lost.

From the Gazette.

Newly Invented Rudder.—The recent accident which occured to the ship Sachem, Capt. Bancroft, of this port, in the loss of her rudder, in a tempestuous sea, should induce all navigators and ship owners to adopt some system to prevent such dangerous and frequently fatal accidents.

I am happy to inform the commercial world that such a desideratum has lately been obtained. Mr. Henry Burnett, of this town, has recently invented and *patented*, a rudder, which is perfectly original in its construction, and amply competent to supply the defect in the present mode of securing and shipping rudders.

From the very simple construction of this rudder, and the truly original method of shipping it, we really think it calculated to answer the desirable purpose intended; and we are warranted in this assertion by the favorable notices and opinions of many scientific and nautical men, who are confident of the value of this new invention.

We recommend this subject to the attention of all merchants, insurers, mariners, and more particularly to ship builders. Mr. Burnett's rooms are at No. 2, Scollay's Buildings, where a model of this useful invention may be seen, and where, I have no doubt, Mr. B. will be happy to give any explanations upon the subject. A MERCHANT.

Foreign Articles.

By the ship London Packet, Capt. Tracy, which arrived at this port last evening from London, papers have been received from that city to Aug. 20, two days later than by the former arrivals. They contain no news of importance. We learn from them that the King held a private levee on the 15th, at the vice regal Park in Dublin. His public entry into the city was to be made on the 17th. The story of his having been assassinated was utterly without foundation.

There were no very definite accounts respecting the progress of affairs between Russia and Turkey, but it was generally thought that the prospects were rather more of a pacific character.

An English squadron consisting of five ships of war, having visited Patras about the end of June, had been permitted to pass the Dardanelles off Lepanto. The attack on Patras and Lepanto, by the Hydriotes and other Greeks, had been abandoned three days before, without success. The Hydriotes had captured a Turkish merchant ship off Passaro.

News had been received from Madrid to Aug. 7. The king had returned from Saredon to the city. It was said that very disagreeable news had been received from Vera Cruz.

From Vera Cruz.—A gentleman of New-York, has received information, that on the 7th of August, the Patriots made a vigorous assault upon Vera Cruz, and succeeded in effecting an entrance within the walls at 3 o'clock in the morning, but they were repulsed with considerable loss, and retired at 7 o'clock the same morning.

From Glasgow, Aug. 18.—The Irish are beyond measure delighted with the King.—From the peer to the beggar, there is nothing but the most fervent loyalty; and while they are gratifying their affections, they seem not to lose sight of their interest, since their applauses have already exacted from Lord Londonderry—what their petitions to Parliament could never do—a promise to use his exertions for repealing the Window Tax in Ireland. *Gaz.*

We have received Brussels papers to near the end of July. A paragraph under date of Berlin, July 11, states that there has been lately a material reduction of the Prussian army. In 1817, there were 82 generals, with a pay of 290 rix dollars per month; 121 colonels—pay 200 rix dollars; 247 lieut. colonels—pay 130 rix dollars; 655 majors—pay 130 rix dollars, 1675 captains—pay 75 rix dollars; 1375 lieutenants—pay 30 rix dollars; 3355 sub-lieutenants—pay 20 rix dollars.—Making the whole number of officers 7505, and their annual pay 4,783,780 rix dollars. The present number of officers is 6858, and the annual amount of their pay is 4,436,000 rix dollars. (*Daily Adv.*

INSTALLATION.

At Shrewsbury, Sept. 20, as Colleague pastor with Rev. Dr. Sumner, Rev. EDWARDS WHIPPLE, lately minister of Charlton. The publick services of the occasion were performed by the following gentlemen. Introductory Prayer by Rev. E. Rockwood, of Westborough; Sermon by Rev. J. Piske, of New Braintree; from Phil. 1, 17: Installing Prayer by the Rev. Dr. Sumner; Charge by the Rev. T. Snell, of N. Brookfield; Fellowship of the Churches by Rev. J. Nelson, of Leicester; and the Concluding Prayer by Rev. E. Stone, of Brookfield.

MARRIED,

In this town, on Sunday evening last, by Rev. Mr. Dean, Mr. John Currier to Miss Harriet Burr.

On Tuesday evening, by the Rev. Mr. Dean, Mr. William Parker to Mrs. Camilla Davis.—By Rev. Mr. Lowell, George Ticknor, Esq. Professor of French and Spanish Literature in Harvard University, to Miss Anna Eliot, daughter of the late Samuel Eliot, Esq.

In Newburyport, Capt. Charles T. Savage to Miss Ann L. Thacher, daughter of Hon. Judge T.

In this town, Mr. Thomas Patten, to Miss Ann G. Southack.

In this town, on Sunday evening last, by the Rev. Dr. Baldwin, Mr. Josiah Allen to Miss Eliza W. Homer, both of this town.

DIED,

In this town, on Wednesday, Mr. Stephen Francis, aged 64.—Mr. William Lancaster, aged 49.

At Cambridge, on Wednesday morning, Hon. James Winthrop, L. L. D. in the 70th year of his age.

In Pepperell, on Thursday morning, Rev. John Bullard, aged 65, and in the 42d year of his ministry.

In York, England, early in August, Mrs. Catharine Cappe, relict of the late Rev. Newcome Cappe.

This Lady has deservedly obtained, in this section of our country, a reputation scarcely below that of the most distinguished females who have contributed to the literature and the piety of the 19th century. And had this reputation on no other basis than the strong sense, the discriminating judgment, the good taste and pure and elevated christian affections, which she has exercised as Editor of the works of her husband, these alone would entitle her to a place in the first rank of those, who have at once best vindicated the claims of her sex to the respect and gratitude of the age, for the improvement they have extended to it; and who have given that impulse to public sentiment and feeling on the subject of female education, to which society is now so much indebted, in its most interesting relations and intercourse. It is well known that Mr. Cappe left all his manuscripts in short hand; and his "Critical Remarks," his "Sermons," and his "Life of Christ," we owe to the labour, skill, and affection of her, who sustained, and cheered, and blest the last years of his valuable life. But Mrs. Cappe was an author also of a memoir of her husband, which every one who has read will acknowledge to be one of the happiest efforts of this kind, in the literature of the present day. She was author also of a very interesting letter to Mr Wilberforce, on the subject of public charities; and of other fugitive publications, but little known in this country. But greatly as she was admired and loved by her friends, as an Author and an editor, still far greater was the affection with which they clung to her in the intercourse of private life. The students in the theological Seminary at York resorted to her, for the enjoyment of a conversation, in which they never failed of finding instruction and excitement; and never did age, in any one, make itself more interesting and attractive to the young.—Her death will be strongly felt by her correspondents in this neighbourhood;—and by all who knew what she has done for the cause of truth, and righteousness, and love; her name and services will be cherished in grateful and happy remembrance.

For the Christian Register.

OBITUARY.

Died on the 13th inst. at Wethersfield, Conn. *John Marsh*, D. D. the venerable and much beloved Pastor of that place, aged 79. Dr. Marsh was a native of this state, being born in Haverhill. He was graduated at Harvard University, and filled the office of Tutor in that Seminary. For many years he was a member of the corporation of Yale College, from which he received his diploma of Doctor in Divinity. Upwards of half a century he was the minister of Wethersfield. A few years ago his people settled a colleague, but Dr. Marsh continued to preach in his turn, up to his last sickness. He was gifted with a flow of cheerfulness, and innocent wit, which gave pleasure to old and young in whatever society he mixed. The dignity and courteousness of his manners never forsook him. In his parish, he was greatly beloved, and reminded the observer of the good minister in Goldsmith's Deserted Village. His mansion was the abode of hospitality; Clergy and laity always found there a home. In his tenets he was a moderate Calvinist; but he had drank too deeply into the divine fountain to be embittered towards opponents. He cultivated the friendship of learned and pious clergymen of liberal sentiments in theology, and ever expressed his satisfaction in reading their publications, and in hearing them preach. He had an utter abhorrence of the pharisaic spirit which has occasionally displayed itself in clerical bodies and spoke in severe terms of ambitious and intolerant men who strive to lord it over God's heritage. His discernment did not fail to detect in such the latent springs of a corrupt heart disguised under the veil of zeal for the Lord. Dr. Marsh took a warm interest in the public concerns of his native and adopted states, and in the nation at large. He lived to a good old age, happy in his family and parish. In his last sickness the anticipation of that *rest that remaineth for the people of God* cheered his steps to the grave, filled him with holy joy and triumph. He lived in peace with all men, and died full of the blessed hope of immortality by Jesus Christ. S. A.

POETRY.

ON MY FATHER'S TOMB.

BY JAMES G. PERCIVAL.

No splendid stone adorns this honour'd dust,
Or points me, where my father's relics lie;
No beauteous urn, or nicely sculptur'd bust
Recal his once-lov'd image to my eye.

But memory still his features can impart,
When by his evening fire he sweetly smil'd,
Or when with serious look and swelling heart
He kindly check'd the wand'rings of his child.

Ah! there are those, who gratefully can tell,
How oft his skill detain'd the parting breath,
Compos'd the tortur'd bosom's throbbing swell,
And smooth'd to soft repose the bed of death.

Can tell, how oft he eas'd the racking pain,
How oft he cool'd the fever's burning glow,
And bade fair health revisit once again
The hapless child of sickness and of woe.

All these can speak—although no splendid tomb
Recount his virtues or adorn his grave,
No yew-trees weave their dark funereal gloom,
Nor bending willows o'er his relics wave.

See how the flow'ret blushes in the morn—
A thousand colours o'er its bosom play;
But soon these hues, that nature's robe adorn,
Rent by the winds, are scatter'd far away.

'Tis thus with beauty, lovely, transient flower—
How soon, alas! its maiden sweetness flies;
How soon it fades in life's declining hour,
And in the dust a withering rose-bud lies.

THE LOVE OF GOD.

My God, permit a creeping worm to say,
Thy spirit knows I love thee. Worthless wretch,
To dare to love a God! But grace requires,
And grace accepts. Thou seest my labouring soul;
Weak as my zeal is, yet my zeal is true;
It bears the trying furnace. Love divine
Constrains me; I am thine. Incarnate love
Has seiz'd and holds me in almighty arms:
Here's my salvation, my eternal hope,
Amidst the wreck of worlds and dying nature.
I am the Lord's, and he forever mine.

WATTS.

ON PURITY OF HEART.

Religion is designed to operate powerfully on our whole moral constitution. While it fills the heart with the love of God, it should also exalt and purify our motives of action. While it calls forth the tear of penitence, and lifts the soul in fervent prayer, it should also soften the moral sensibility, sweeten the temper, and sanctify our most secret thoughts and purposes. Too many persons are prone to take narrow and partial views of this subject.

No one will deny that religion should purify our most secret thoughts and feelings. No one will deny that our most secluded meditations should flow in a purified channel, should be unstained with improper desires, and aversions, and that our inmost feelings should be hallowed by an abiding sense of our responsibility, and of our constant exposure to the inspection of an omniscient God. The same is true of what should be the cast of our familiar conversation, for this is a sure index of our prevailing dispositions. Like the countenance, it will speak the language of the heart.

The Christian character should present an assemblage of moral beauties, and while we yield the good man our respect, he should also command our affections. Our Redeemer was the perfection of what is amiable as well as of all that is great and good. The moral beauty and consistency of his character throws the loveliest charms of nature into the shade, and he who has not a heart to relish it, gives evidence of a deplorable state of moral and religious feelings.

The christian is not to be borne along through life, by a gale which now blows and now dies away; nor is he to float indolently along on the tide of habit, nor yield to the impression of every surrounding object. He is to be under the constant guidance of a holy sense of duty. This should operate as steady and as uniformly as an unchanging law of nature. It is this which should give life and energy to his whole moral constitution, which should vivify every portion of his soul, and convert the slightest act of his life into holiness. It should bend to its plastic influence the strength of his animal feelings; it should subdue and chasten his rebellious passion; it should open a never failing fountain in his soul, of streams which will gladden the surrounding community, and spread a moral verdure over the whole sphere of his action. Nay it should send life into the intellect, and bend its sturdiest powers to the accomplishment of good purposes. The imagination too, should stoop to this controlling influence, and every other power, speculative as well as active, should submit to its sovereign sway. A mind thus regulated—a heart thus exalted and thus purified, will move in an elevated sphere, and in its pilgrimage on earth, drink in largely of the spirit of heaven.

If we would attain purity of heart, we must pray to God for this purifying and sanctifying influence, and for his aid in enabling us faithfully to use and improve the gifts and blessings he is daily conferring upon us.

A soul which neglects the gifts of God, which have flowed in upon it, cannot feel the want of more, and without this sense of want no prayer was ever made with sincerity and earnestness. Let the christian then look back on his past life and ask himself, have I availed myself as I ought of the means of grace? have I struggled with temptation and mortified my lusts? have I subjected my mind to the influence of truth, and found by experience that it is the power of God to salvation? have I aimed at high attainments in holiness, and pressed towards the mark for the prize of the high calling of God in Christ Jesus? have I habitually retired from the glare and bustle of the world, to commune with my own heart; and to fix a steady eye on my sins; and have I felt, habitually felt, an ingenuous sorrow; and when I have prayed for forgiveness, have I sincerely and deeply felt my need of it?

Many Christians are little aware how much their christian character is to be perfected, under God, by the diligent cultivation of purity of mind. It belongs to us to regulate our own habits of tho't and association, and if these are permitted to run uncontrolled, they will inevitably catch a stain from those impurities of the world, which would sully the soul of the best Christian. It is observed by a celebrated divine that "perhaps every man living has a particular train of thoughts, into which his mind falls when at leisure from the impressions and ideas that occasionally excite it; perhaps also the train of thought here spoken of, more than any other, determines the character. It is of the utmost consequence therefore that this property of our constitution be well regulated." He then goes on to observe that "in a moral view, I shall not, I believe, be contradicted when I say, that if one train of thinking be more desirable than another, it is that which regards the phenomena of nature, with a constant reference to a *Supreme intelligent Author.*"

Here then is another purifying influence of which the Christian should avail himself, and one which is equally delightful and profitable.

In our leisure moments we are frequently walking amid the works of God, and how easy it must be, it would seem, thus to form a habit of association, which would, as it were, connect the heavens and the earth.

Every object which meets the eye might thus lead to profitable contemplation.

The pleasures of taste may mingle with the pleasures of religion, and while the taste itself is elevated and refined, the heart is softened and brought nearer to God. There is a sort of sympathy established between the mind and external nature. By accustoming ourselves to dwell on the cheerful scenes around us, a sort of kindred spirit attaches itself to the soul.

A mind which is habituated to such contemplations, is in a much fitter state to receive moral and religious impressions, than the cold earth-born spirit of one who is touched by no exhibitions of beauty or sublimity, however striking: so that while we are accustoming ourselves to dwell on the beauties of nature, we are not only gathering a rich harvest of religious impressions, but are rendering our hearts more susceptible of all that is lovely and good. Q. X.

(*Christian Spectator.*

DR. FRANKLIN.

The following is a copy of a letter from Dr. Franklin, *to a Minister of a church in the south part of New-Jersey.*

"*Philadelphia, June* 6, 1753.

"Dear Sir—I received your kind letter of the 2d inst. and am glad to hear that you increase in strength—I hope you will continue mending until you recover your former health and firmness. Let me know whether you still use the cold bath, and what effect it has. As to the kindness you mention, I wish it could have been of more serious service to you; but if it had, the only thanks I should desire, are, that you would always be ready to serve any other person that may need your assistance; and so let good offices go round; for mankind are all of a family. For my own part, when I am employed in serving others, I do not look upon myself as conferring favours, but as paying debts. In my travels, and since my settlement, I have received much kindness from men to whom I shall never have an opportunity of making the least direct return; and numberless mercies from God, who is infinitely above being benefitted by our services. These kindnesses from men, I can, therefore, only return to their fellow-men; and I can only show my gratitude to God by a readiness to help his other children and my brethren, for I do not think that thanks and compliments, though repeated weekly, can discharge our real obligations to each other, and much less to our Creator.

"You will see, in this, my notion of good works, that I am far from expecting to merit heaven by them. By heaven we understand a state of happiness, infinite in degree and eternal in duration. I can do nothing to deserve such a reward. He that, for giving a draught of water to a thirsty person, should expect to be paid with a good plantation, would be modest in his demands compared with those who think they deserve heaven for the little good they do on earth. Even the mixed imperfect pleasures we enjoy in this world, are rather from God's goodness than our merit; how much more so the happiness of heaven. For my part, I have not the vanity to think I deserve it, the folly to expect it, or the ambition to desire it, but content myself in submitting to the disposal of that God who made me, who has hitherto preserved and blessed me, and in whose fatherly goodness I may well confide, that he never will make me miserable, and that the affliction I may at any time suffer, may tend to my benefit.

"The faith you mention has, doubtless, its use in the world. I do not desire to see it diminished; nor would I desire to see it lessened in any man, but I wish it were more productive of good works than I have generally seen it. I mean real good works, works of kindness, charity, mercy and public spirit; not holy-day keeping, sermon-hearing, or reading, performing church ceremonies, or making long prayers, filled with flatteries and compliments, despised even by wise men, and much less capable of pleasing the Deity.

"The worship of God is a duty—the hearing and reading may be useful; but if men rest in hearing and praying, as too many do, it is as if the tree should value itself on being watered and putting forth leaves though it never produced any fruit.

"Your good master thought much less of these outward appearances than many of his modern disciples. He preferred the doers of the word to the hearers; the son that seemingly refused to obey his father, and yet performed his commands, to him that professed his readiness but neglected the work; the heretical but charitable Samaritan, to the uncharitable but orthodox priest andsanctified Levite, and those who gave food to the hungry, drink to the thirsty, and raiment to the naked, entertainment to the stranger, and never heard of his name, he declares shall, in the last day, be accepted; when those who cry, Lord, Lord, who value themselves on their faith, though great enough to perform miracles, but have neglected good works shall be rejected. He professed that he came not so call the righteous, but sinners to repentance, which implied his modest opinion that there were some in his time so good that they need not hear even him for improvement; but now-a-days we have scarcely a little parson that does not think it the duty of every man within his reach to sit under his petty ministration, and that whoever omits this offends God—I wish to such more humility, and to you health and firmness, being your friend and servant, BENJAMIN FRANKLIN.

It has been remarked to us, by a gentleman of careful observation, that some of the pointed sentences in the latter part of this letter, probably had reference to the religious ferment that had been about that time occasioned by the preaching of Mr. Whitfield.

UNITARIANISM IN ENGLAND.

The progress of Unitarianism in England, within a few years past, has been greatly beyond any thing which could possibly have been anticipated. Considering the opposition with which it has had to contend, in the exclusive spirit and frowning tyranny of an established church, and in the sectarian prejudices of the dissenters, it has made its way with a rapidity, which no wisdom could have foreseen, and no skill, upon any just principles of calculation, could have predicted. It has spread in every direction; in the south, in Wales, and in the lowlands of Scotland. Unitarian places of worship are now more or less numerous in every part of England. Many societies have been formed, and others are daily forming, for the distribution of books, and other purposes of aiding and extending the cause of pure and rational religion. There is a Unitarian College at York for the education of young men for the ministry. We have lately had accounts of a general Annual Meeting in the south of England, which is represented to have been much more numerously attended, than on any former occasion.

Unitarian writings find their way to every class of the community, and are much read. The result has been such, as it must always be. Reason, argument, common sense, and plain truths, have in many instances been too powerful for prejudice, and the errors of education. Men have begun to find, that religion has something to do with their understanding, and their consciousness. They have discovered it to be something in which it becomes them to think and enquire, with an earnest and serious desire for the truth. Many of the most respectable Baptists are unitarians; and the unusual diminution among the Methodists, during the past year, is accounted for, it is said, by the increasing prevalence of the truths and principles of Unitarian christianity.

In the first volume of Bigland's View of the World, published more than ten years ago, are the following remarks. "The Unitarian doctrine appears to be rapidly spreading, [in England,] and its professors not only form numerous and distinct societies, but *are intermixed among all the other classes of Dissenters.* Among the members of the Established Church, this opinion also appears *rapidly to gain ground;* and the doctrine of the Trinity, which was formerly considered too sacred to be opposed, or even discussed, is now openly controverted, and in some societies, publicly renounced." Since this was written, the progress of Unitarianism has vastly increased beyond what it was at any previous period.

We have lately seen an article, from an orthodox periodical work, which expresses great alarm on this subject. The writer calls loudly on his brethren for more zeal, and greater exertions in counteracting the growing strength of this heresy, which teaches the dangerous doctrine of one God, and one mediator. Referring to Unitarians, he says, "those who have the best opportunities of tracing their proceedings are well aware, that they are, at this time, actively co-operating in the most efficient measures for the promulgation of their principles, particularly by popular itinerant preachers, tract societies, and public and private instruction." Unitarians have long been charged with the sin of indifference, and want of zeal in religion. We are happy to find, that there is no longer any ground for this charge in England; and we anticipate the day, and that at no very distant period, when there shall be no cause for such complaint on this side of the Atlantic.

Another evidence of alarm in England is the kind of opposition, which is shown. Curates, rectors, professors in colleges, doctors in divinity, deans, and bishops, have marshalled themselves against the encroaching foe. But with what success is best seen in the daily increasing numbers, strength, and boldness of the party, whom they think it needful thus to assail.—*Uni. Mis.*

THE SUM OF RELIGION.

He that fears the Lord of heaven and earth, walks humbly before him, thankfully lays hold of the message of redemption by Jesus Christ, strives to express his thankfulness by the sincerity of his obedience; is sorry with all his soul when he comes short of his duty; walks watchfully in the denial of himself, and holds no confederacy with any lust or known sin; if he falls in the least measure, he who is restless till he has made his peace by true repentance; he who is true to his promise, just in his dealings, charitable to the poor, sincere in his devotions—that will not deliberately dishonour God, although with the greatest security of impunity: he that hath his hope and his conversation in heaven; he that dares not do an unjust act although never so much to his advantage; and all this because he sees Him that is invisible, and fears him because he loves him; fears him as well for his goodness as his greatness; Such a man, whatever be his sect or profession, or by whatever religious name he calls himself, or is called by others, he hath *the life of religion* in him, and that life acts in him, and will conform his soul to the image of his Saviour, and go along with him to eternity, notwithstanding his practice or non-practice of many indifferent things.

On the other side, if a man fears not the eternal God, dares commit any sin with presumption, can drink to excess, lie, swear vainly or falsely, live loosely, break his promises; such a man, though he practice every ceremony never so curiously, notwithstanding a thousand external conformities, or zealous opposition to them, he wants *the of life religion.*

Sir Matthew Hale.

JEREMY TAYLOR, BISHOP OF DOWN.

This eloquent prelate, from the fertility of his mind, and the extent of his imagination, has been styled the Shakespeare of Divines. His sermons abound with some of the most brilliant passages, and embrace such a variety of matter, and such a mass of knowledge and of learning, that even the acute Bishop Warburton said of him, "I can fathom the understandings of most men, yet I am not certain that I can always fathom the understanding of Jeremy Taylor." His comparison between a married and single life, in his sermon on the Blessedness of the Married, is rich in tender sentiments, and exquisitely elegant imagery. "Marriage," says the Bishop, "is the mother of the world, and preserves kingdoms, and fills cities, churches, and even heaven itself. Celibacy like the fly in the heart of an apple, dwells in a perpetual sweetness; but sits alone, and is confined, and dies in singularity; but marriage, like the useful bee, builds a house and gathers sweetness from every flower, and labours and unites into societies and republics; and sends out colonies and fills the world with delicacies; and obeys their king, keeps order, and exercises many virtues, and promotes the interest of mankind: and is that state of things to which God hath designed the present constitution of the world. Marriage hath in it the labour of love and the delicacies of friendship; the blessings of society, and the union of hands and hearts. It hath in it less of beauty, but more of safety, than a single life; it is more merry and more sad; it is fuller of joys and fuller of sorrow; it lies under more burdens, but is supported by all the strength of love and charity; and these burdens are delightful."

EXTRACT FROM A SERMON, BY REV. DR. LATHROP.

"Religion does not consist in little niceties, and trifling distinctions, which neither influence the heart nor concern the practice; nor in the observance or rejection of particular rites and forms, which a man may use or disuse without prejudice to real virtue in himself or others; nor in a zealous attachment to, or angry abhorrence of this sect, or that church, in which, as in most other fields, there are some tares and some wheat, but in something more excellent and divine—that, in a word, is true religion that makes a *good man*, that conforms him to the pattern of his Saviour, benevolent to his fellow men, humble in his temper and manners, peaceable in society, just in his treatment of all, condescending in cases of difference, strict in the government of himself, patient in adversity, and attentive to his duty in all conditions and relations in life—When you see such a character, you may believe that religion is there. When you find this to be your character, you may believe that wisdom has entered into your heart.

"You are to distinguish between truth and error, and to embrace the one and reject the other. But never lay *great weight on things which have no relation to practice;* nor make light of small things, which are immediately connected with duty. If you see a man meek, humble, peaceable, sober and benevolent, careful to practice piety himself, and promote it among others, you may think him religious, though you suppose him to have adopted some groundless opinions. If you see one contentious about religion, *condemning all who think not as he does,* busy in sowing the seeds of discord, and in causing divisions among brethren, and more zealous to make proselytes to his party and opinions, than to make good men of his proselytes; whatever you may think of his heart, you will at least conclude that his zeal is not according to knowledge."

PRACTICAL HINT.

I will take the liberty to recommend to your readers a religious practice, which I adopted many years ago, and from which I have derived much comfort and edification. It need not consume any time, nor interrupt any business.—It is this; every morning, I select a short passage from the word of God, and in one or two minutes commit it well to memory. This is my text for the day; and when I am at leisure, I think of it, and as I always select a practical text, I always make the three following inquiries—what does it mean? what duties does it enjoin? and how do I perform them? The following is a specimen for one week.

Sabbath morning. 'God is a spirit, and they that worship him must worship him in spirit and truth.' Monday. 'He hath shewed thee, O man, what is good; and what doth the Lord thy God require of thee, but to do justly, love mercy, and walk humbly with thy God?' Tuesday. 'If any man say he loveth God and hateth his brother, he is a liar." Wednesday. 'Love is the fulfilling of the law." Thursday. 'Keep thy heart with all dilligence, for out of it are the issues of life.' Friday. 'Blessed are the peace-makers, for they shall be called the children of God.' Saturday. 'Be ye also ready, for in such an hour as ye think not, the son of man cometh.'—*Liberal Recorder.*

SINCERITY.

"If the *show* of any thing, be good for any thing, I am sure *sincerity* is better; for why does any man dissemble, or seem to be that which he is not, but because he thinks it good to have such a quality as he pretends to? For to counterfeit and dissemble, is to put on the appearance of some real excellency. Now the best way in the world to *seem* to be any thing, is *really to be* what he would seem to be. Besides that it is many times as troublesome to make good the pretence of a good quality, as to have it; and if a man have it not, it is ten to one but he is discovered to want it; and then all his pains and labour to seem to have it, are lost."

It had been better for the Christian Church, if that which calls itself Catholic, had been less employed in creating pretended *Faith*, and more employed in maintaining universal *Charity.*

He that never *changed* any of his opinions, never *corrected* any of his mistakes; and He who was never *wise* enough to find out any mistakes in himself, will not be *charitable* enough to excuse what he reckons mistakes in others.

ORDINATION.

At Harvard on Wednesday, the 12th inst. Rev. George Fisher, as Pastor over the Church and Calvinistic Congregational Society, in that place.—Sermon by Rev. Jacob Ide, of Medway; Ordaining Prayer by Rev. Reuben Puffer, D. D. of Berlin; Charge by Rev. John Bullard, of Pepperell; Address to the people by Rev. Elisha Fisk, of Wrentham; Right hand of Fellowship by Rev. Enoch Pond, of Ward; and the Concluding Prayer by Rev. John M. Putnam, of Ashby.—*Pal.*

Notice.

THE annual meeting of the "Evangelical Missionary Society in Massachusetts" will be holden in Boston on Thursday, October 4. The members will assemble at Concert Hall for the transaction of the usual business precisely at 3 o'clock;—after which Divine Service will be attended in the Church in Brattle-Street; where a discourse will be delivered, and a contribution taken in aid of the objects of the Society. The public services will commence at half past 3.

The Trustees are requested to meet on the forenoon of the same day at the Vestry in Chauncy Place, immediately after the Thursday Lecture.

FRANCIS PARKMAN, *Rec. Sec.*

Gospel Advocate.

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